

# Millennial Star



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**Jesus Christ, Saviour and King**

*Does the world today have His Gospel?*

(See page 470)



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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8*

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## THIS WEEK'S COVER—

**A**N artist's drawing of Jesus as the world's “Saviour and King” is shown on the cover of the STAR this week. Christ offered to mankind a way of living, and promised those who would follow many blessings. Has the world today the full Gospel, or has some been lost or changed? See page 470.

## IN THIS ISSUE—

A fine discussion of real liberty and real truth. See page 466.  
 Does the Gospel bring greater happiness here and now? See page 472.  
 An interesting story of a practical joke that proved the turning point in a boy's life. See page 474.

# Liberty And Truth

By ELDER STEPHEN L RICHARDS

Of the Council of the Twelve

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

**S**UCH is the tribute of the psalmist to the dignity, the nobility, the power, and the station of man in the universe.

How came man to this glorious place of distinction and majesty among all God's creations? The answer is in the delineation of his origin and history. Man, with Christ, was "also in the beginning with the Father." In his first estate, that is, before he came to this earth, his spirit was the literal child of God. "Before I formed thee in the belly, I knew thee," declared the Lord to the Prophet Jeremiah. And in his second estate, which is mortality, "God created man in his own image, in the image of God created he him: male and female created he them." "And the Lord God created man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Thus the eternal spirit of man became housed in a tabernacle of flesh in the likeness of the Father, and the sons of God began life upon the earth.

**T**hey were not menial nor of low or servile nature. They were of high estate, of the noblest lineage, endowed with the God-given gift of intelligence or the light of truth, the sublime and supreme investiture of both God and man, the eternal verity which "was not created or made, neither indeed can be." This intelligence not only gave man superiority over all other creations but, even more importantly, it brought him consciousness of his relationship to God and the world and envisaged for him the purpose and destiny of his life.

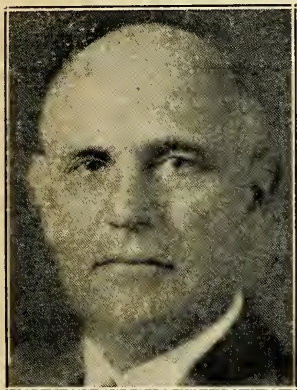
With intelligence came a concomitant heritage equally essential to the eternal progress and development of man—that of free agency, or the power of choice. For, the Lord gave unto man that he should act for himself, "Wherefore, men are free according to the flesh. . . . And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death according to the captivity and power of the devil." This power of choice is essential to our very existence for "it must needs be that the devil should tempt the children of men or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet."

This theological doctrine of free agency which has been proclaimed by our Church from its very beginning, this glorious concept of man's intelligence and his incomparable statue in the universe, upon which more light and clearer explanation

have come through the latter-day revelations of our Prophet than from any other source whatsoever, lie at the very foundation of, and indeed constitute the essence of the most discussed, the most contested, and the most priceless thing in the world today—human liberty. It is as a premise to a few observations on this important subject that I have cited some of our doctrine.

Perhaps I should define liberty, but I do not propose to do so. I have heard many definitions but I need not choose among them. For our purposes here, everyone knows sufficiently well what liberty means. Every man senses it, which is infinitely more important than being able to formulate a definition. The more vital and less academic question is how to secure, defend and preserve the liberty of mankind.

Now I maintain, simple and naive as it may sound to some, that the first and prime necessity in the accomplishment of this all important task is a definite and conscious understanding of two things: First, what is this man for whom liberty is so essential?—and second, what does one do with liberty when



Elder Richards

once acquired? With reference to the first item I believe I have given a summary of our doctrine from which it may be logically deduced that man is vastly greater and more important than anything else in the universe; that all other creations are designed primarily to serve his needs and purposes; that all institutions, ecclesiastical, civic, and social are but adjuncts and contributory to his progress and welfare; and that no government, no science, no art, no philosophy, and no order of society is greater than the intelligence and personality who invents, devises, executes, and maintains them. Even the Church, which is set up under decree of God, is not greater than man, for it is established merely to conserve

the progress and welfare of man.

In this connection, I have read nothing more stimulating in a long time than Dr. Henry C. Link's new book entitled *The Rediscovery of Man*.

He begins by pronouncing Harvard University's Tercentenary Conference of Arts and Sciences held in 1936 the greatest tragedy of the age. Here the outstanding scholars of the world in profound deliberation reached the conclusion that while science had made great contributions to man's physical progress, "The automobile, the x-ray, insulin, and thousands of other things, but that the social studies . . . had contributed little or nothing to man's understanding of himself," that the sciences "had given man a miraculous control over his physical environment" but "they had added practically nothing to his control of his personal and social behaviour . . . Three hundred years of science and education, of emancipation from religion, and to what end?"

He answers his own question: "To the end that the true values of personality and character have been almost completely buried, that our educational system has become the most elaborate plan ever devised for obscuring the obvious and homely facts of life . . ."

Now these are the comments and conclusions of a scientist, a psychologist of great distinction with long years of training and a vast experience with individuals. Is it not time that there be reconstructed for the world the noble concept of man that makes him something more than a mere chemical automaton in a mechanistic universe with a defeatist philosophy that robs him of the highest incentives, the finer virtues, and self-control? I believe with Dr. Link that it is high time, and I thank God that there is an institution in the earth prepared and ordained to do just that thing for humanity. Only when it is done will the first sure foundation for liberty be laid.

What, I ask again, are we to do with our liberty when once acquired and how shall we preserve it? Here, too, the answer comes from an adequate understanding of theological doctrines. Free agency is the inherent right of man. Through it he may exalt or condemn himself. He can exercise his power of choice intelligently and wisely only when he has knowledge of truth, because truth is the criterion by which his elections become good or bad, helpful or harmful to himself and his progress.

**W**hat is truth? Here I must give you an inspired definition, a definition that came from an unsophisticated boy-prophet, but one which rivals the definitions of the greatest scholars and of all time. "Truth," says Joseph Smith, "is knowledge of things as they are, and as they were, and as they are to come." How is such knowledge to be obtained? Through science and education? Yes, in part, but not wholly. And why not completely? Because most of the knowledge of things "as they were" and things that "are to come" are without the realm and province of science, as well as much knowledge of "things as they are." Science then, can give us but fragments of truth, not the whole truth. And the whole truth is necessary if we are to be provided with proper criteria by which to do our choosing.

How, then, is the whole truth to be secured? The key is to be found in another revelation, "The spirit of truth is of God." That being so, we must, of necessity, have God's aid in the acquisition of truth. His aid comes through faith and prayer. Faith contemplates the acceptance of the spiritual reality of a world outside the domain of science. It involves methods and processes different from those of scientific research. It postulates humility and dependence on divine power, the antipathies of egotism and self-sufficiency. A contrite heart is the fertile field for planting the seeds of truth. In such a field they come to fruition in a knowledge, understanding, and conviction of the great concepts of life which defy the reason and philosophy of the arrogant, and self-sufficient, who will not stoop to the methods of the humble.

What, then, has truth to do with liberty? Jesus gave the answer when He said to His disciples, "And you shall know the

truth and the truth shall make you free." Free from what? Free from all unrighteousness and every sort of bondage that inhibits the growth and progress of the race. It requires but a moment's consideration for any sane, logical person to reach the conclusion that there is no freedom and no liberty worth striving for and preserving that does not contemplate the exercise of free agency in truth, in virtue, and in righteousness. Any other hypothesis would mean complete frustration and ruin. This is the second foundation of liberty.

True philosophy comes out of life and living, and truth be-

*(Continued on page 477)*

### GLANCES AT CHURCH HISTORY

*Brief accounts of interesting events which occurred at a corresponding time of some previous year.*

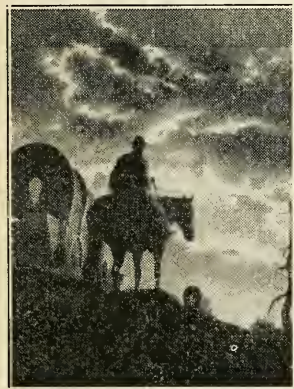
**July 23rd, 1837:**—The first Restored Gospel sermons in Great Britain were preached by Elders Orson Hyde and Heber C. Kimball in Vauxhall, Preston, Lancashire.

**July 24th, 1847:**—The first company of Mormon Pioneers, headed by Brigham Young, entered Salt Lake Valley.

**July 24th, 1929:** — Apostle John A. Widtsoe opened the Czecho-Slovak Mission.

**July 25th, 1847:**—The first public services of the Church in Salt Lake Valley were held. Apostle George A. Smith was the speaker.

**July 25th, 1887:**—President John Taylor, third president of the Church, died in Kaysville, Utah, at the age of 78.



**July 27th, 1840:**—Elder John Taylor left Liverpool to present the message of the Church in Ireland. He was the first missionary to that country.

**July 27th, 1879:**—The first Y.M.M.I.A. in Britain was organized at the suggestion of Mission President William Budge. From an account kept by Robert L. Anderson, son of former President Scott Anderson of Liverpool Branch, we read:

At the suggestion of Elder William Budge, president of the European Mission, the young men in Liverpool Branch, on July 27th, 1879, met on Crosby Sands, Waterloo, near Liverpool, and organized the first Young Men's Mutual Improvement Association in Great Britain. The following officers were elected: President, James H. Wallis; first counsellor, Edmund Halliday; second counsellor, Scott W. Anderson; secretary, Robert L. Anderson; treasurer, Scott W. Anderson.

—From copy of first M.I.A. minutes, Improvement Era, July, 1925

## What We Bring

By ELDER NEPHI JENSEN

THERE were four in the little circle in the lobby of the hotel that quiet Sunday evening. One was a Baptist preacher; the second was a lawyer; the third was a college professor; and the last, a young Mormon missionary.



At the time of which we are speaking, religion had become the absorbing theme of conversation; and the missionary was being called upon to defend himself in preaching Christianity to Christians.

"Why don't you go and preach to the heathens?" asked the preacher.

"Because we think more of you than we do of the heathens," replied the missionary.

"What do you mean?"

"I mean that we have a most vital part of the Christian religion that you are without; and we think you are more worthy of it than the heathen."

"What part of the Christian religion is not found in our Protestant Churches?" queried the lawyer.

"May I answer your question by asking another?" rejoined the missionary.

"What is your question?"

"What was the most distinctive thing that Jesus gave His people for their instruction and enlightenment, that distinguished His religion from the noble Greek philosophy?"

"I like that phrase: 'the noble Greek philosophy,'" interjected the professor. "In fact, I doubt that the culture of ancient Greece can be improved upon. The Greeks developed a splendid four-fold culture—a culture built upon the physical, the intellectual, the ethical, and the artistic."

"That is all quite true," rejoined the preacher. "But the Greeks lacked one vital, all-important essential of the finest and purest culture."

"What is that?" queried the lawyer.

"Spirituality," asserted the missionary, with emphasis.

"I quite agree with the missionary," put in the preacher. "In fact, I am convinced that the most beautiful explanation our Lord gave, of the distinctive thing He came to add to the culture of the world is found in His inspiring words: 'I came that they might have life, and that they might have it more abundantly.'"



"What is this abundant life?" queried the professor.

"It is spiritual life—it is the deep, intensified life of God that comes to purified souls through the life-giving power of the Holy Ghost."

"I am quite in accord with this concept of the worthy pastor," said the missionary.

"Well," rejoined the lawyer, "if you agree with our pastor that the 'abundant life' is the spiritual life; and that pure spirituality is the most vital thing Jesus added to the culture of mankind, why do you insist on preaching to his people?"

"For this reason," replied the missionary, "that I am convinced that his people have not complied with the conditions necessary to bring to them the inestimable gift of the spiritual life."

"What do you mean?" asked the pastor with real fervour. "My people have confessed Christ. That is all that is necessary to entitle them to the birth of spirit and spiritual life."

"How did the Samaritans receive the gift of the Holy Ghost which is the source of real spirituality?"

It was the missionary who spoke. Obviously, his question was directed to the clergyman, who paused for a moment, as if a little confused. Finally, he replied, rather timidly:

"I do not now recall the circumstances."

"Suppose we refresh our memories by reading about it in the eighth chapter of Acts."

Suiting the act to the words, the missionary opened his Bible and read:

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost.

"That seems to be quite clear," the lawyer observed. "Why do we not have the laying on of hands for the gift of the Holy Ghost in our Church?"

"It is not necessary," the pastor replied.

After a moment's silence, the professor spoke up.

"Now, I am no theologian, but as a matter of logical reasoning, to say that the laying on of hands for the gift of the Holy Ghost is not necessary, seems to be equivalent to saying that Peter and John introduced into the Church an unauthorized innovation a very few days after Christ's ascension. Is not that a rather dangerous position for a clergyman to take?"

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THURSDAY, JULY 27, 1939

EDITORIAL

## The Greater Total

A TEACHER of religious education once made a statement expressing the following thought: "If I could find a way of living which would give me greater happiness on this earth than does Mormonism, I would follow that way of living." The sentiment was, of course, that up to date he had not found that way of living.

To some that may seem like a dangerous statement. After all, Mormonism at first glance seems to offer few pleasures in this life. It forbids the use of alcohol, tobacco, tea and coffee, which most of the world considers helpful in giving them some degree of pleasure or satisfaction. It answers a definite "No" to any question of personal indulgence in immoral practices. It calls upon the individual for his wealth, his time, his talents, to give toward the furthering of the Gospel plan. When is added to all these the fact that Mormonism in years past has carried very definitely, and although time has brought tolerance, to some extent today still carries a social lessening of favour, the question comes: How then, can you say that it brings greater happiness here and now, upon this earth?

Those Pioneers that left comfortable homes to make their weary way into a desert, there to live only by toiling strenuously and unceasingly. Were they happier, in this world, than they would have been without Mormonism? Were not they rather held to the Gospel only by firm conviction of a future reward? These Mormons today. Do they really believe themselves happier in denying themselves so many of the pleasures of the world? Are not they, too, motivated by thoughts of future reward rather than any present joy?

### Principles Of Happiness

IN answer to this, Mormonism states that the principles that will gain happiness for a man here on earth are the same principles that will gain happiness for him in heaven.

When it denies certain pleasures, it does so only because they are harmful, not to take away any happiness. For example, in teaching the Word of Wisdom, the Church maintains that a person healthy and strong in mind and body is happier than one who is not. For this cause, moments with some pleasure are lost, perhaps, but health and a feeling of well-being are gained for now and the years to come. Pleasure is not condemned merely because it is pleasure. There are many pleasureable activities not only permitted but encouraged. Such things as dancing, sports, drama, music and other pleasures which build up rather than tear down are definitely a part of the joy of life; but seeking pleasure as an end in itself never brings happiness.

The statement has been made, and has been proved true by

each individual member of the Church, that Mormonism is not an easy religion to live. Those who are seeking for an easy-going, not too exacting religion will not find their place in the Church. Mormonism seeks to help men solve their problems, not dissolve them.

For that reason it has dared to set up such high standards for its members. Many men admit that the principles of Christ, if followed by the world, would solve the world's problems. To this the Church of Christ responds: Then why not live His Gospel? It is a weak excuse indeed to cast aside a principle which you believe to be true merely because you do not find all others believing the truth of it.

So the Church says: Be honest. Be true. Be chaste. Be benevolent. Do good to all men. Believe all things, hope all things, endure all things. Seek after anything that is virtuous, or lovely, or of good report or praiseworthy.

### Results Of Living The Teachings

**C**HURCH members all over the world are following these principles as best they are able in their weakness. They do not hope to become perfect in this life, but neither do they use that fact as an excuse for not trying at all.

Does this, then, bring happiness on this earth? It brings it to the extent that the principles are followed. As men become honest with each other, fear of loss of property or of being deceived is eliminated. Would not that be a start toward real happiness? As men become true—to God, to others and to themselves—blasphemy ceases, slander ceases, humility and constant striving for betterment take their place. As men are chaste, they learn to control themselves, and develop freedom of will. Perfect companionship and understanding and trust come into the family. As benevolence enters life, the happiness received from helping others is recognized, and each person feels to do good to all men. Perfect faith and trust and hope in things enables us to get in harmony with them. We change to fit our universe rather than trying to change the universe to fit us, bruising ourselves in the trying. This helps us to endure things—those many little, annoying things; those greater, more difficult things which really test us—and to come through the struggles which everyone in life must face, undefeated and unembittered. Then as men begin to seek after truth, and virtue, and things lovely and praiseworthy, they find them, use them, and have them for their eternal pleasure and joy.

For these reasons, then, the price paid by early members, of enduring persecution, slander and hardship, was counted as little. The value they were getting, in their feeling of happiness right then, was above any cost. For these reasons Church members today willingly pay the price asked in time, talents, labour and self-denial that they might join a group which will help them to live towards these ideals. They are reaching for a greater total of happiness, here and now, as well as eternal joy and exaltation in the world to come.

Each member, to the extent he is living those principles, is gaining that greater total.—THORNTON Y. BOOTH

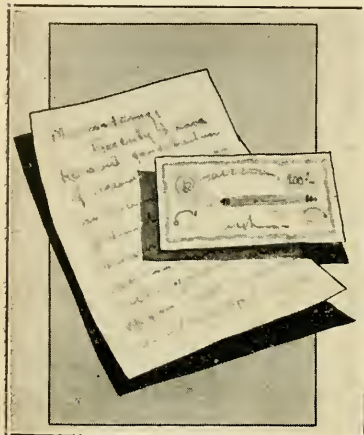
## “Old Brooms”

By JAY Y. TIPTON

CONDENSED FROM THE IMPROVEMENT ERA

**Y**OU have heard him a hundred times. Everybody who listens to the wireless has thrilled to that golden tenor voice of his. And you've heard that sign-off phrase he always uses at the end of his last song on each programme.

“Goodnight, Franz,” he says. He says it softly, reverently. Yes, I know you think he's saying, “Goodnight, friends.” But he isn't. Listen closely next time, as I have listened closely so many times. It's “Franz.” And you'll wonder—just as I wondered, until I remembered . . .



We sort of grew up together, Don Norris and I. As a lad, Don always seemed to have a good, clear voice. I used to kid him about singing, but it wasn't until we were older and our voices had changed that any of us really began paying attention to his talent.

Don't get the idea, however, that his genius ran only in singing. As a matter of fact, he could usually be depended upon to think up more mischief in five minutes than any other one of us could in an afternoon.

It was one of his excursions into the realm of practical jokery that really led to the turning point in his life.

One raw December day, as I recall it, Don thought it would be fun to imprison “Old Brooms” in the boiler room of the schoolhouse. “Old Brooms” was our name for the caretaker. He was a queer old codger, a Hollander, and, as kids will, we used to tease him and mock his broken English. So far as any of us knew he had no family; he lived alone in a little shack near the school. So the imprisonment, argued Don, would not cause anyone to worry—although it might cause “Old Brooms” some little inconvenience.

In December, you know, it gets dark about four o'clock, and “Old Brooms” usually didn't finish banking the fire for the night until five. So just after dark that night, Don and I went to the boiler room, pushed open the door and walked in, blowing on our cold hands as if they were nearly frozen.

“Old Brooms” welcomed us cordially.

“Yoost coom in, boys,” he said, “und get varm, ja!”

I didn't actually see Don do it, but soon I knew he had put the bunch of keys that had been hanging by the door in his pocket.

We stayed a few minutes more, then told "Old Brooms" we had to go to supper.

So there we were, outside the door, softly closing it and locking it, and nearly splitting our sides with silent laughter.

But I guess it wasn't so funny, after all, for later that night Don and I were trying to get our lessons and found we just couldn't put our minds to them.

Finally Don said, "Maybe I'm a sissy, but—well, let's go let him out."

"I'll bet he's hungry," I said.

So we walked back toward the schoolhouse—and straight into a surprise.

It was pitch-dark, remember, and we were just a couple of youngsters. When I first heard the strange sounds—sounds of a trumpet, far away, softly toning a plaintive, melancholy melody—I had a queer feeling, I can tell you. I thought all sorts of things. You can't forget a moment like that.

Anyway, the two of us, whistling bravely, kept on until we reached the boiler room. There, through the window, we saw "Old Brooms" playing his trumpet. Yes, it was he. Neither of us had suspected that "Old Brooms" had any music in his soul—but we stood out there and shivered until he finished the piece.

That was, of course, the beginning of a friendship between "Old Brooms" and Don. I learned later that the old watchman had been a trumpeter in the Queen's Guards' Band over in Holland twenty years before.

Music was meat and drink to Don, and he confided in "Old Brooms" his ambition to be a great singer. "Old Brooms" encouraged him, tried to coach him a little, but admitted his inability to train a voice.

In his broken English he told Don it would take money—lots of money—and lots of hard work to develop his voice properly. Don looked forward to that. He was confident.

Large ambitions. Boyhood dreams. Illusions of youth. How beautiful they can be—and sometimes how cruel.

For suddenly, one day just after Don had matriculated, his father was killed. He left little insurance—far too little to send Don to university, let alone to study voice.

I tried my best to console my friend. It didn't seem to do much good those first few days, but naturally, he became calmer as the weeks wore on; and naturally he turned to his music and to "Old Brooms." I began to see less and less of him—until one day he came running over with a beaming smile on his face.

"What do you think, Jim?" he cried. "I'm going to Vienna after all!"

It seemed, according to Don, that "Old Brooms," had a brother on the continent—a brother who had recently met success.

"I was at 'Old Brooms'' place," insisted Don, "when the letter came. I saw it with my own eyes. There was a postal

order in it for more than two hundred pounds. He read the letter to me. It said his brother was happy to repay the money 'Old Brooms' had loaned him years ago, and wanted him to visit him in Vienna—wanted him to live there with him."

"Well—what did 'Old Brooms' say?" I asked.

"I tried to convince him to go—but he said no. This was his home. He doesn't like the continent. So then I told him to put the money in the bank."

But "Old Brooms" had a better idea. He wanted Don to take the money—just as a loan—and go to Vienna and train his voice.

I'll never forget the first letter I received from him. He said he had tried to find "Old Brooms'" brother—but must have made a note of the address incorrectly, for the place was only a vacant lot away out in the suburbs. He wondered if I would call on "Old Brooms" and find out about it.

I did so. I told "Old Brooms" what I had come for, but he was evasive. I began to get suspicious when he started rummaging through some old papers. At last he said he had lost the address.

"Look here," I said sharply, "have you really got a brother in Vienna?"

"Ja. Ja. Mein brudder stay by Vienna."

"I don't believe it," I said. "That was your own money you let Don have."



He couldn't go through with it. He confessed. He begged me not to tell Don. He implored me to let Don stay there and train his God-given voice. He said he had no use for the money anyway. It was giving him pleasure—real happiness—he said, to know that he was helping in "yoost a little vay" to give the "world" such a glorious voice.

For a long time after that I heard nothing from Don. Then I got a newspaper clipping. It thrilled me to read that he had won a scholarship.

You know the rest of his history. Triumph after triumph on the air. But you don't know the reason he made a flying trip out here that winter—and let a substitute take his place on his programme one week. I'll tell you.

I used to go over to "Old Brooms'" shack and listen to the radio Don had sent to him. Don had long since repaid the two hundred pounds.

This night when Don was to sing, "Old Brooms" was bundled up in a heavy blanket when I walked in. His voice was quite hoarse. I became alarmed and wanted to go for a doctor, but he persuaded me to wait until after Don's broadcast. That weekly programme was more or less of a ritual with us, so I stayed.

Don never had been in better voice. His tones were clear as a bell on a frosty night.

Neither of us spoke during the programme, but when it was over I roused myself and asked "Old Brooms" how he liked it.

There was no reply.

So Don, of course, came in response to my wire. He sang at the services, sang with tears streaming down his face. I could hardly see anything myself.

Later I explained about "Old Brooms'" fictitious brother and how he had mailed that letter to himself with the enclosed postal order bought with his savings.

Don was silent a long time. Then he said simply. "But I think he's happy."

And now you know why Don Norris always uses that sign-off phrase just after his last song on each programme over the air. "Goodnight, Franz." Listen for it next time. Listen to those softly spoken, reverently spoken words. They are his tribute to "Old Brooms"—Franz.

### LIBERTY AND TRUTH

*(Continued from page 469)*

comes part of us only as it is incorporated in our habits. Individual strength to acquire the truth is what every man needs. No one can do it for another. It is so with liberty. We usually speak of it as a heritage from our fathers—something handed down to us. It is more accurate to say that the opportunity to acquire liberty is passed on to us, for true liberty is a personal achievement.

What, then, shall we do about it? I think our mission is clear. We are to go forth, not boastfully, but confidently, to deliver our message of truth to our fellow men. To give the message, we must live it and we must truly love those to whom we are sent.

### WHAT WE BRING

*(Continued from page 471)*

"I think not," rejoined the pastor. "My people were born of the spirit when they confessed Christ. We have received the gift of the Holy Ghost."

"Are you quite certain about that?" queried the missionary. "Do you have inspiration, revelation, and prophecy in your Church?"

"Oh, no, there are no prophets today," the Pastor affirmed positively.

"But did not the Master say the Spirit of Truth would 'show you things to come'?" the missionary rejoined.

The preacher was silent. The lawyer spoke up:

"It seems to me quite clear that in the days of the primitive Church, the Holy Ghost was conferred by the laying on of hands; that the Holy Ghost in that day gave inspiration to devout men and women, and enabled some to foretell the future by prophetic insight. It looks like we Baptists should adopt

the ordinance of laying on of hands."

The pastor was still in a rather meditative mood. Before he could speak, the missionary turned to the lawyer with the question:

"Suppose you adopted the ordinance, who in your church would administer it?"

"Any of our pastors."

"By what authority?"

"I don't quite understand you."

"Well, you will recall that Philip baptized the Samaritans, but that he did not confirm them. Obviously, authority higher than that possessed by Philip was necessary to confer the gift of the Holy Ghost. Have your pastors the Priesthood held by Peter and John?"

"Priesthood?" exclaimed the lawyer. "We do not have Priesthood in the Baptist Church."

All were silent for a moment. It was the professor's turn to speak next. Adjusting his glasses and speaking slowly, he observed:

"At the beginning of our friendly chat, I confess I was rather annoyed by this young missionary's suggestion that he was bringing to us a vital part of the Christian religion, that we do not possess. But now, I am really commencing to wonder if, after all, this young Mormon's suggestion that he prefers to bring to us the lost part of the Christian religion before he takes it to the heathen, is inspired by a very beautiful motive."

The pastor was still silent. So was the lawyer. The missionary spoke up:

"Our mission is truly love-inspired. On the eve of our parting, let me say that our message is very simple. As it relates to the theme of our chat, it may be crystalized into a few words. At the time of our Lord's coming into the world, He found among the higher class of people a fine four-fold culture, a culture built upon the physical, the intellectual, the ethical, and the artistic. This fine culture was an outgrowth of the Greek philosophy. Jesus, by bringing to the world the gift of the Holy Ghost, added a fifth dimension of life and culture—the spiritual.

"This pure spirituality was lost to the world in the Middle Ages, when the ordinances of the Gospel were changed and the power of the Priesthood was lost. Through the divine mission of Joseph Smith, the Priesthood has been restored; and the true ordinances of the Gospel reinstated in the world; and with this restoration, the gift of the spiritual life has come back to the world; and this ineffable gift is the most distinctive thing we bring you. Or, in other words, we are endeavouring to develop a five-dimensional culture."

"The idea is worth thinking about," observed the lawyer, as he rose to go to his room.

"I think so," assented the professor.

The pastor was still silent.



## Of Current Interest

**CHILDREN** who are allowed plenty of sunshine have less teeth decay than those who are kept where there is meagre sunshine, it has been shown by a study of 94,000 children. When the saliva flow is cut down and made more acid by worry and anger, tooth decay also occurs.

**SHOOTING** insects with a pellet of water is the method by which the Archer fish secures its food. This curious fish makes its living by shooting insects with a drop or short jet of water and it almost never misses its target up to distances of four feet. An insect may be knocked high in the air, or may fall on the bank out of reach. Well-directed shots by the Archer have been known to extinguish lights held by persons sitting near the pool.

**STREAM-LINING** of aeroplanes has been facilitated by a new method of photography, developed in Britain, by which the air flow past model planes can be seen and photographed. The air is made visible by the production in the current of tiny electric sparks. The sparks heat spots of air, which with proper lighting, can be photographed by a cinema camera.

**FUTURE** archeologists will no doubt be amazed to find that picture-writing was practised in the twentieth century A.D. At Khyber Pass, Afghanistan, guide posts have been erected with pictures of automobiles, horses and camels with arrows pointing the respective routes for motorists, horseman and camel drivers.

**FOR** the first time in their lives many Americans will see sixteen different makes of automobiles common in this country when the Junior Car Club of England visits their cities on its American tour. New York got its first view of this array, which included the Wolseley, Lamas, Graham, Humber, Mercedes-Benz, Frazer Nash, Vauxhall, Rover, Brough, Lanchester, Lagonda, Triumph and Bentley, when it left *s.s. Mauritania* and drove with motor-cycle escort to up-town New York.

**KING** Edward I has been found to be a common ancestor of eighth cousins Neville Chamberlain and Franklin D. Roosevelt, and Queen Elizabeth is related to George Washington and Robert E. Lee, according to Mr. Anthony Wagner, Porticullis Pursuivant at the College of Arms, home of British Heraldry.

## From the Mission Field

### Transfer—

Elder Don C. Call was transferred from the Millennial Chorus to the British Mission Office on Saturday, July 15th.

### Doings in the Districts—

**LEEDS**—The Bradford M.I.A. conducted an outing to Hirst Woods on Tuesday, July 11th. Twenty-one members and friends, under the direction of Brother George Pitts, M.I.A. president, enjoyed an evening of games, singing and a picnic supper around a campfire.

**LONDON**—On Monday, July 17th, St. Albans Branch Relief Society sponsored a pie and chip supper, under the direction of Sister Ada M. Webb. Proceeds of the social went to the newly-inaugurated building fund. After supper the group, including twenty-eight members and friends, participated in community singing and games.

**MANCHESTER**—On Sunday, July 9th, Rochdale Branch Choir conducted an evening of song. Excerpts from "Manger to Cross" were given by

Sister Alice Belt, soprano, Sister Edna Whitely, contralto, and the choir. Following this the choir sang "Holy Art Thou." The singing was conducted by Brother Richard Melting and accompanied by Sister Elizabeth Buckley. Sister Marianne Wiscomb, lady missionary, who was transferred from Manchester District, gave her farewell address and Sister Eleanor Amott, lady missionary, was welcomed to the district. Lady missionary Mildred Page also gave a speech during the evening's programme.

Under the direction of Rochdale Branch Priesthood Organization, a grand concert was held on Saturday, July 2nd, in the branch chapel. The following programme, prepared by Brothers Fred Waddington and Frank Kelsh, was given: solos by Sisters Marie Fitton and Joan Greenwood, accompanied by Sister Elizabeth Buckley and by Sister Lillian Butterworth; solos by Miss Dorothy Hoyle and by Mrs. Lillie Hoyle, who accompanied herself and her daughter; selections by a quartet comprised of Sisters Eunice Turner and Marie Fitton, and Sisters Marianne Wiscomb and Mildred Page, lady missionaries, accompanied by Sister Buckley; a trio arrangement by Bee Hive Girls Joan Buckley, Ivy Buckley and Joan Greenwood, accompanied by Sister Elizabeth Buckley; selections from the Relief Society Chorus which included Sisters Kathleen M. Woodhead, Emily Howarth, Sarah Kelsh, Alice Marcroft, Lillian Butterworth, Bertha Butterworth, Jane Woodhead, and Alice Voce, accompanied by Sister Buckley; a sketch by Supervising Elder Max W. McKeon and Elders William H. Bousefield, Harold L. Allen, John W. Palmer, and A. Wayne Richardson; a sketch by Ivy Buckley, Joan Buckley and Miss Olive Fletcher; acrobatics by Mr. Wilfred Birkett, F.B.O.A., and Mr. Albert Maynard; a monologue by Miss Barbara Hulme; pianoforte duet by Sisters Hazel Woodhead and Edith Butterworth; poem by Sister Joan Waddington; and an organ selection by Sister Edith Butterworth. Sister Edna M. Whitely won a prize for having the most correct answers to a general knowledge test arranged by Brother Frank Kelsh. During the interval ice cream and

chocolates were served. Staging effects for the evening were arranged by Brother Norman T. Woodhead and the master of ceremonies was Brother Frank Kelsh. An unusual attendance of 120 members and friends was recorded.

NEWCASTLE—An observation hike was sponsored by South Shields M.I.A. on Tuesday, July 11th. The group was divided into two parties, each following a different route to Marsden Grotto. At the conclusion of the hike to the grotto a prize was awarded to the party which had observed most correctly the different points of interest along the way. At Marsden Grotto, a history of this landmark was given by Mr. McPherson, Miss Janet McPherson, and Sister Rachel Jones. A period of humour was taken up by Elder George E. Leavitt. Games on the grotto beach by all attending concluded the evening.

NOTTINGHAM — During the last month Nottingham Branch M.I.A. has been enjoying participation in the outlined activity programme. During the first week a voice culture class was instigated under the direction of Brother Edward Higgins. At the same time a chorus was organized and choral work started by Sister Verla Ashcraft, lady missionary. The second week's activity consisted of an outing to Wollaton Park with members and friends attending. A theatre party was sponsored during the third week and a social was held in the branch hall on Wednesday, July 5th, rounding out the month's work. The large group attending this social enjoyed community singing under the direction of Sister Ashcraft, games conducted by Lady Missionary Zara Sabin, and waffles and ices were served for refreshments.

SCOTTISH—On Saturday, July 8th, friends and members of Aberdeen Branch enjoyed a picnic which was held at the Bay of Nigg. This social event was a farewell for Elder E. Le Verl Barrett who is leaving the mission field. Refreshments were served by the ladies of the Relief Society and games and entertainments were conducted under the direction of Brother Robert Frazer.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
West Front Room.  
Music Hall,  
Union Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers,  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
§L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8 Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
4b, Silver Street.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
South Side  
Masonic Hall,  
30, Abbotsford Pl., C.5.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsbey:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, King Charles St.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
21, Bottomly Street,  
Off Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
44, Avenham St.,  
Off Fishergate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Liberal Association  
Hall, 13a, Queen's  
Street, Redcar-on-Sea
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station.

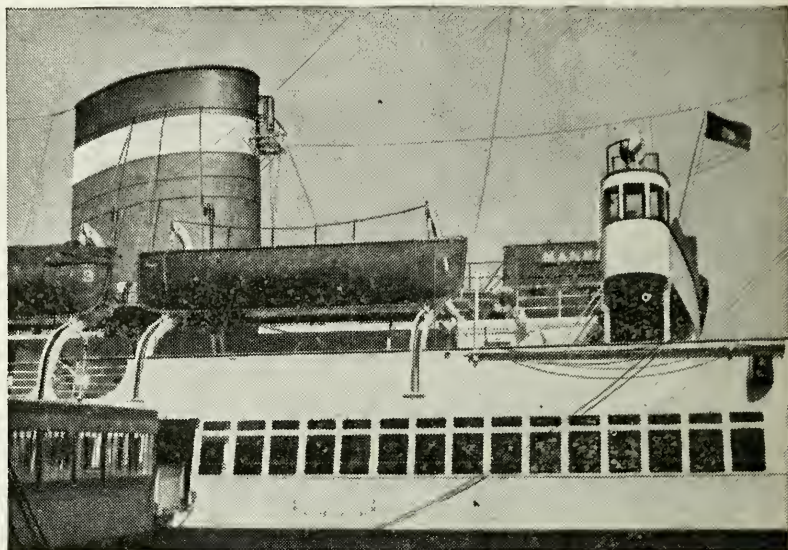
§—6.15 p.m.

\*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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